ions to support his contention. He thinks they are unanswerable, and he has found many men to agree with him. In the library and studio of his home at 366 Monroe street, Brooklyn, Mr. rewster told a reporter of THE SUN why he had felt constrained to transfer his support from

"It is true," he said, "that I am against Bryan in this campaign. I hated to throw him over, but I had to do it or be false to myself. Of Bryan, the man, I am as fond as I am of my own brothers. I thought over the matter for a long time, came to a conclusion and then announced without having consulted with any one or told any one beforehand what I was going to do. The first my family knew of it was when they read it in the newspapers. Then the hearthstone became uncomfortably warm for this season of the year. You see, my wife is devoted to Bryan. She thinks he is a lovely man and a great statesman. She is President of a women's Bryan Club here in Brooklyn and is doing all she can to help the Bryan cause.

When she heard that I had concluded to give my support to Debs, she made a few very forciremarks and informed me that henceforth the house would be divided against itself on political questions and that I could go my way while she went hers. The house hasn't fallen yet, although I have heard it rumored that we were to separate. These rumors don't bother either of us in the least so long as we know they're not true. But after I had reckoned with my wife I had to reckon with my mother and brothers. They live down at Bay Shore, L. I., maintain a more or less extensive establishment and their sympathies are not at all with the common people. When they found out that I had gone over, hook, line and sinker, to the proletariat they raised an awful rumpus and said I was not of them.

"I simply mention these things to show that I didn't give up Bryan just for the fun of the thing. Had I wanted to get along as easy as ssible. I would never have let it be known that I had changed my views, no matter how I But the fact is, I feel that the common in these days need all the help they can Their cause is my cause, their betterment my mission. Because I have become convinced. after much thought and study, that the elecon of Bryan would be a calamity to the proletariat, I must, if I would be honest, withdraw my support from him and give it to a man whose election would really benefit the common people. That man is Debs. Therefore, I shall do all that I can to secure his election " "How many votes do you think Debs will

asked the reporter. "If Bryan be the candidate of the Kansas City convention, as I have no doubt he will be," was the answer. "Debs and Harriman will poll nearly a million votes. If, by some trick, Bryan loses the nomination, and somebody the Cleveland-Whitney-Hill type of statesman be put up. Debs will poll many more than a

"How large a vote do you think Barker and Donnelly will poll?"

"I do not think that ticket will cut much in the election. There is no reason why Populist Democrats should not support There is no reason why radical Populists should vote for either Bryan or Barker. Bryan represents comparatively few of the views of radical Populists. Barker and Donnelly may. but they can't come anywhere near as close to being elected as Debs, who stands for nearly everything favored by the radical Populists. Therefore, when a majority of these come to think it over, they will see the wisdom of voting for Debs rather than Barker."

"Well, if Debs polls a million votes and Barker some and the Socialist Labor folks some. all of which votes will be drawn from Bryan r ther than McKinley, how is Bryan going to be elected?" asked the reporter.

elected?" asked the reporter.

NO CHANCE FOR BRYAN.

"Elected!" exclaimed Mr. Brewster. "Why, Bryan don't stand the least possible show of being elected. At the election of 1896, Bryan's yote was a little over 6,000,000 and McKinley's a little over 7,000,000. This, I mean, of course, was the popular vote. Each will lose some of the votes this year which he polled in 1896. There will be some Democrats who will yote for Bryan this year who yoted for McKinley. In 1896. Mighty few Republicans, however, will desert their candidate, and the majority of the Gold Democrats will yote for McKinley. But many, very many, of the Democrats and Populists who yoted for Bryan in 1896 will yote for Debs this year. Therefore, how can you figure Bryan as having any chance of an election?

"And when you come to think of it, seriously and honestly, why should Bryan be elected. He appeals particularly to the common people. He will admit that. At least, he doesn't in the least appeal to the 'classes, and it wouldn't do him any good if he did. Now let's see what Bryan stands for. He stands, first, for all he stood for in 1896, including free silver. Besides these, he is against trusts and against what he calls militarism or imperialism. Now let's see whether those things which Bryan favors and opposes are, or are not, for the best interests of the common people, or to be scientifically correct, the prolitariat.

BRYAN'S HARD TIMES CURE. · NO CHANCE FOR BRYAN.

BRYAN'S HARD TIMES CURE. BRYAN'S HARD TIMES CURE.

"Take free silver first. Notwithstanding what Bryan says, you and I and the rest of the American people know that that issue is dead beyond the possibility of resurrection. But suppose it isn't. In 1896 Bryan insisted that free silver was a cure for financial depression or hard times. If it was a cure for hard times then, it must be a cure for the same ill now. But there isn't any hard times to cure. The country never enjoyed, in all its history, such wonderful prosperity as it is enjoying to-day. In 1896 Bryan appealed to the workingmen, to the common people, by iterating and reiterating the argument about the free and unlimited coinage of silver compelling a rise in prices. He insists that free silver is as much an issue in this campaign as it was in 1896. As the champion of the common people, would he have any higher prices than prevail to-day? He cannot convince a single wage earner that any higher prices than prevail to-day? He cannot convince a single wage earner that anything which will produce arise in the prices of necessities can be a good thing for the man who toils. With prices as they are at present, Bryan, in order to catch the labor vote, must figure it out in some way that free silver will tend to lower prices.

But again: Bryan declares that free silver will the total the the produce of money and hence

ingure it out in some way that free silver must to lower prices.

"But again: Bryan declares that free silver means double the volume of money and hence double the prices, according to his quantitative theory. Now if this be true, it is also true that the capital of this country is invested fargely in land, machinery and commodities. But if free silver is to double the price of all these, how on earth is free silver going to benefit the laboring man who has to have and use all these? Furthermore, suppose we admit that free silver means rising prices. Everybody knows, and, therefore, I suppose Bryan will admit it, that the rate of wages is always the last price to rise. I would like to know when labor is going to get the benefit of free silver and how much more of the higher priced necessaries the laboring man will be able to purchase with his increased wage. I can't tell, I know no laboring man can and I don't believe Bryan can.

"Another strong argument Bryan advanced in 1806 in favor of free silver was that it would always favor the money-borrower rather than the money-lender. We're now trying to find out, remember, how free silver is going to benefit the plain, hardworking, common people. Therefore it now becomes pertinent for us to ask, is the wage-carner a money-borrower or a money-lender? He can't well be a money-lender and still be a wage-carner, because the statistics show that the wage-carner seldom if ever makes more than a bare living, he can't be a money-borrower to any extent. Therefore it the wage-carner is neither a borrower nor a lender, how is free

ing to a scheme of legislation which he has worked out. If he had thought and read a little more deeply on the subject, he would see that he cannot command the votes of the proletarist by advocating the destruction or the curtailing of trusts. We believe that amelioration of the common people, their salvation, in fact, is the extension and fostering of all trusts until every enterprise is in a trust and the nation is running them all. Therefore, when our people come to understand this they can no better support a man who would destroy or regulate trusts than they can a man who advocates tree silver. Let me explain.

"The trust is an evolution of commerce. You can no more destroy the trust than you can put a stop to the evolution of the human race. Now, the greatest trust in this country is the trust which controls the handling of the malls, which for the time being we will call the Post Office Trust. Before the time of Cromwell, farmers, or citizens of England who had horses and travelled frequently to some town carried the mails for their neighbors at a price agreed upon between them. In Cromwell's time a man named Hill conceived the idea of one person or company carrying the mails for averybody in England. He consolidated agreed upon between them. In Cromwell's time a man named Hill conceived the idea of one person or company carrying the mails for everybody in England. He consolidated all the individual mail carriers and formed the first trust—a Post Office Trust. Then the Government took the job from Hill and governments have carried the mails ever since.

GOVERNMENT OWNERSHIP PROBLEMS "Now, why shouldn't this Government take hold of other enterprises and run them? We assert there is no reason, but we admit that this can only come after years of development and education. It will all come around in time, and by and by this Government will be running the railroads and the telegraph as well as the Post Office. That will be the next step, and from that one utility will be taken up after another until this Government will be conducting all the enterprises which to-day are under the control of trusts. Then the enterprises of the country

that one utility will be faken up after another until this Government will be conducting all the enterprises which to-day are under the control of trusts. Then the enterprises of the country will be all in one great trust, with the Government as the great trust baron.

But as I said, this can't come in a minute. There could never be Government ownership if there hadn't been first trusts, such as we have to-day. Therefore we regard the trust as it is a development, an evolution in our social and economic system. Any attempt to annihilate or regulate trusts is to retard progress. We don't want fewer trusts, but more of them. We want so many that in the end not a few capitalists but everybody will be making money out of a trust, and by everybody. I mean the common people. Then we will have the ideal commonwealth. Everybody will be obliged to work. There will be no rich and no poor, and classes and masses will be merged into a 'brotherhood of man.' which will make possible the federation of the world.

"Debs stands for all this, the only practical scheme for improving the condition of the masses. If he can't be elected this year, as he probably can't, then the best thing for the common people would be the election of McKinley, because that would better subserve the end we would accomplish, because it means the further development of the trust and the continued evolution of our economic system. The election of Bryan would mean nothing but to retard the cause of the common people. If Bryan believes in eliminating waste and in doing away with useless labor, what does he want to destroy trusts for, which are doing this just as fast as they can. He finds especial fault with trusts, because, he says, they arbitrarily raise prices. Therefore he favors one thing and is against another which, according to his own statements, must accomplish the same thing. In the name of common sense, what own statements, must accomplish the sa-thing. In the name of common sense, w does he want, higher prices or lower prices?

BRYAN'S ANTI-IMPERIALISM IS BOSH. "Now Bryan says he is opposed to militarism or imperialism, which is equivalent to saying that he is opposed to all wars. So are we, but we have a good reason for opposition to militarism or expansion or imperialism—all these terms mean the same thing—and Bryan's reason is bosh. The without-the-consent-of-the-governed theory is nonsense. If we had nade is bosh. The without-the-consent-of-the-gov-erned theory is nonsense. If we had made our history on that theory, we would never have been the nation we are to-day. Now the reason for our opposition to imperialism

our history on that theory, we would never have been the nation we are to-day. Now the reason for our opposition to imperialism is sound and scientific.

"According to the present economic system the wage of the employed is not sufficient to buy back all that he produces. Therefore the difference between what is produced and what is consumed by all classes is surplus. If our industries are to be maintained a market must be found for this surplus. But if we can't consume all we produce then the market must be found outside the country. Any territory we acquire by force of arms or otherwise means more markets. But more markets must be maintenance of the toilers but the maintenance of the present wage system, whose abolition, we hold, is the great load stone ground the necks of the common people. Therefore, we are against imperialism, or milltarism, or anything else which will bring us more territory. The acquisition of more territory simply means adding strength and power to capitalism."

The man who thus proclaimed his reasons for deserting Bryan has had a not uninteresting career. He is not yet 35 years old, and was born of wealthy parents at Bay Shore, L. I. By the death of his father he inherited a moderate fortune, much more than he should have according to his views of economics, and much more than he will have in his ideal commonwealth. After being prepared for college, he entered Princeton with the class of 1888, taking a special course. He sang in the 'Varsity Glee Club, played on his class baseball and football teams and was substitute right half back on the 'Varsity football eleven. Leaving Princeton in 1890, he studied law, was admitted to the bar and has now a fair practice and an office at 28 Court street, Brooklyn. He is something of a musician and, in his lelsure hours, does a little painting in oils, and on the walls of his library, which is also his studie, hang many of his own canyases. He is a commonweal the Point of Pines Yacht Club.

From the Lewiston Evening Journal. "The only passenger I took out last Saturday," says the Martin's Corner stage driver. "was an old lady who told me two or three times that she was goin' out to visit her daughter Lindy. She was such a real nice old lady that I reckoned I wouldn't smoke, for I was afraid that the smoke would blow back into her face. There are some women that ride with ye that ye feel like askin' if they jest as soon ye would smoke. But somehow I reckoned that she was too nice an old lady. But I did want to smoke dretfully. At last we come to the long stretch of woods—a lonesome place and a long drag up hill. A few whiffs do take the edge off the lonesomeness there in great shape. I couldn't stand it any longer. I turned round to the nice old lady.

old lady.
"'Marm,' says I, 'don't make no bones about "Marm, says I, 'don't make no bones about tellin' me right out if you object to smokin. But if you don't think it would bother you too much I'd like to light up for a few minutes.'

"Why, bless your soul, young man, said the old lady, 'why hadn't ye said so before? I've been hankerin' for a smoke myself for the last tew mile, but I hate to smoke before men folks that don't use it themselves. But them that smoke understand how it is. Light right up and I guess I'll have to trouble ye for a match. "She reached down into her bag and pulled out at T. D. and we filled our bipes and I never had a more comfortable smoke and chat with any one in my life than I did with the old lady."

John Howard Payne as a Land Agent.

From the Chicago Times-Herald. The University of Chicago received yesterday a curious old document which is a relic of the early history of Tennessee. P. B. May-field, a lawyer in Cleveland, Tenn., was asked recently to look over some old papers of Thomas H. Calloway of that place, and in his search found a document signed by Calloway and John Howard Payne, the writer of "Home, Sweet Home." The paper was signed in 1842, and the witness was Samuel Coit, the inventor of the famous Colt's revolver.

The document shows that Payne, who was at that time American Consul to Tunis, was to receive one-fifth of the profits made off a certain parcel of land which he was to sell in England, Germany and other European countries. The land was the Ocea land district, which was ceded to the United States by the Cherokee Indians in 1835, and in turn given to the State of Tennessee by the Government, The State of Tennessee save out the land in grants, and Calloway received the major portion of it for services rendered. In the same document Payne was also given power of attorney on 142,500 acres. found a document signed by Calloway and John

ethods of the Apostles of the first Christian Church so far as possible, and some of our youths make pathetic sacrifices to follow what hey honestly believe is the will of Heaven. They leave their ranches, their herds, mines, stores, professions, and go out from their homes, leaving wife and family, to any part of the world Bishops may direct. They accept no pay, ask no alms, take up no collections, and maintain themselves at their own expense. They get nothing from the Church at Salt Lake, and they must pay all their expenses from their own pockets. To dothis they must either have parents behind them, or work a year and preach a year. Many of them have to borrow money from Utah before they get home. They are in a sense, martyrs to their religion.

There are probably no other missionaries so hostilely received as the Mormons. Our missionaries come back to Utah with tales of the way they have been mobbed, rotten-egged, spat upon, hooted, and drenched with boiling water in respectable, God-fearing towns, when they tried to preach the faith of the Latter-Day Saints. The missionary elders are as a general thing from 20 to 35 years of age, have had good educations and have had careful religious training in the Temple at Salt Lake City. They have been educated in the common schools Utah, which we believe stand fourth in the United States. Our missionaries thrive on persecution, even if it is sometimes hard to bear. and the growth of the Church speaks for the seal and power of our men.

"The most successful missionaries we have sent out during the last few years were trained particularly for their work from the time they were 12 years old until they were 23. Not a day in all that time went past without a reminder that it meant preparation for the work of going forth to preach Mormonism to the Church. Their feats of memory concerning chapter and verse in the Bible and the Book of Mormon are extraordinary They have been required to memorize rules and doctrines of the Church, until each young man is a walking encyclopædia of Church history and the revelations of their prophet. In their regular services at home every man is required to take part in public worship until he becomes a speaker able to stand and talk without embarrassment. In their Sunday schools the children are required to give recitations, commit to memory certain writings of Church authorities, and read and re-read from the books of the Church until they are thoroughly grounded in the faith and are able to expound it to the gentile world.

"Three of our finest missionaries were students at Yale, Cornell and Williams. Elder Riswick, a wonderfully clear and very scholarly expounder of Mormonism, took a prize for literary excellence at Harvard a few years ago. His father is a rich cattle man, and he gave all his eleven children superior educations in Eastern colleges. Elder Riswick is a foremost opponent of polygamy in the Church, and his words and influence have powerful effect. He has been preaching and laboring in Maine and Nova Scotia for two years, and the number of conis something astonis

"Elder Forrest, who became prominent in ses by his opposition to the nomination of toberts to Congress because he was a confessed polygamist, is said to be one of the first religious orators in the country. He has the same oratorical simplicity of speech and homely same oratorical simplicity of speech and homely directness of illustration that made Lincoln the forcible speaker he was. He was born in England, and went to school at Rugby. He happened to pick up and read a Mormon tract one day when he was in Liverpool, and he went one day when he was in Liverpool, and he went one day when he was in Liverpool, and he went one to be believed. The Mormon is the best and England, and went to school at Rugby. He happened to pick up and read a Mormon tract one day when he was in Liverpool, and he went and called upon several Mormon missionaries there. He was convinced that ours was the true religion, and joined us. He spent several years at Salt Lake preparing for his missionary labors, and at his own expense and amid in sults, adversity and tribulations he has supported himself and preached our religion since 1892. Once in Philadelphia he was struck down by a woman with a brick, and he nearly died with concussion of the brain, but he was spared to become a stronger, more zealous and devout worker in the Lord's vineyard. I only mention

concussion of the brain, but he was spared to become a stronger, more zealous and devout worker in the Lord's vineyard. I only mention this now to show that we are not all so illiterate and superstitious as our innocent traducers in the gentile world often say.

"We believe that our faith is the most reasonable of any, and if our bright missionaries can only get the ear of serious people they can make converts. We believe also that our faith has been blessed worst than any other religion. able of any, and if our bright missionaries can only get the ear of serious people they can make converts. We believe also that our faith has been blessed more than any other religion. For an evidence of this see how we have been prospered, wonderfully, marvellously and beyond all precedent. There were fewer than 5,000 Christians at the end of the first century after Christ, and only about 20,000 at the close of the second century. We have now at the close of the seventy-fifth year after the Divine revelations to Joseph Smith at Palmyra, N. Y., more than 280,000 Mormons in America alone, in full fellowship with the Church, and there are 122,000 Mormons in other parts of North America, Europe and Australia. Last year the Church added about 22,000 names to its rolls, and it was the best year we ever had. Brigham Young said in 1850: We shall number more than a quarter of a million souls before this century is out, and we shall, under God's guidance, have half a million members in the United States alone before the true Church is a century old. Then our children will control all the West, and the Latter Day Saints shall be the exalted of the earth. This is one of the extraordinarily correct prophecies of our holy leader, that make us believe he was truly the extraordinarily correct prophecies of our holy leader, that make us believe he was truly inspired by God. We firmly believe the Mormon membership will be increased about 30,000 during

he extraor manny correct prophecies of our inspired by God. We firmly believe the Mormon membership will be increased about 30,000 during the present year.

"Where are we having our greatest successes in garnering new members? That question was discussed for several days at the recent seventieth annual conference at Salt Lake. Reports from missionaries in every part of Europe, except Turkey and Italy, from forty-four States in the Union, from the South Seas, Australia, Alaska, Mexico, Brazil and South Africa, were read, and then the discussion began. Opinions were pretty evenly divided between Canada and Scandinavia as the most fruitful regions for Mormon missionary activity. We have had thousands of converts in Scandinavia, but I believe that we gain most in Canada of any region in the world. There are about 300 Mormon missionaries—not 3,000, as was recently printed in the newspapers—now at work in Canada. We have 7,000 members in the Province of Ontario, and have done almost as well in the extreme northern towns of the Province of Quebec. In the Northwest Territory we have a flourishing and beautiful Mormon colony known as Alberta. We believe it will be a second Salt Lake. It is the central colony of the State of Zion in Canada. Dozens of other little colonies have been and will be located around about Alberta just as Brigham Young so wisely located colonies throughout Utah within easy access of Salt Lake. We propose to make Alberta and its environs gardens and beauty spots in the bleak and arid and dreary Northwest.

"The Mormons have done wonders in irrigation in Utah, Idaho and southern Colorado, and well exceed those wonders in the Alberta country. A great canal thirty-two miles long is being dug by the Mormons to carry water to 37,000 acres about Alberta, and the building operations there in 1899 aggregated over \$200,-000. Many Canadian newspapers have waxed eloquent in their denunciations of our colony away off at Alberta, because it is alleged we propose to force by political power polygamy on the law

BREWSTER TALKS OF BRYAN

THE NERRARM AND NOT A FRIEND

OF "THE PROLETAILS"."

From the Proleta of Breedly a Total at Length Why He Abandessed His Priese Silver Hear-Bryan All wrong as Trates. From the Platte-The Fallactes of the Priese Bryan and agond for the common perfect by the Platte-The Fallactes of the Priese Bryan and agond for the common perfect by the property of the pro

will listen to a missionary who has a scheme for his welfare here on earth as well as in the great beyond.

"Speaking of how Mormonism inculcates thrift and industry reminds me to say that Mormon religious services are often spent in discussing the profit there may be in growing a new variety of grain, or growing fruits or vegetables. Irrigation and schemes for the betterment of the Church are frequently talked over in the Sunday services. I used to hear Brigham Young speak, in lieu of a sermon, upon the proper fodder for Mormons to grow in Utah, the sort of bulls and heifers to buy, and where and how to get the all-essential irrigating water from the mountains to the thirsty acres in the valley. Brigham Young used to say that thrift was practical plety.

"I have spoken of our surpassing new Mormon colony at Alberta, in Canada. We have another and younger colony in Sonora, Mexico, close to the Rio Grande and twenty miles from the United States boundary line. Juarez is the nearest Mexican Post Office. The Church has a concession for some \$5,000 acres of land there in payment of a mammoth irrigating canal the Mormons are to furnish to the lands from the Rio Grande. There are many converts to our faith who cannot endure the coid climate of Alberta or the altitudes of Utah, and who want to live in a Mormon cooperative colony. That helps the Sonora colony. There are some \$6,000 Mormons in Sonora now and we shall have many more there before the year is over.

"There are no plural marriages sanctioned in

"There are no plural marriages sanctioned in any way by the Mormon Church nowadays.

we shall have many more there before the year is over.

There are no plural marriages sanctioned in any way by the Mormon Church nowadays. The young people in the Church will not tolerate polygamy. I have twenty-seven children and not one of them favors the plural marriage idea. It is the same way in many families I know. The manifesto of the Church when the Edmunds law passed Congress forbidding polygamy was an honest law of Christian, God-fearling men.

Twas a polygamist. I had three wives. One is dead and I support my two surviving wives with equal care anid equal environments. I married my first wife in 1833, and in 1890, after weeks of thought over the doctrines of our Church. I came to the conclusion that I should marry my wife's cousin, a forlorn maiden lady who had no one to provide for her. My wife and I prayed over it, and I took the cousin as my second wife. Three years later I married a widow with two children, at the request of my two wives. I was a cattle ranchman and wellved at St. George, Utah, then. I had three cottage homes, each the exact counterpart of the others. The houses were about a third of a mile apart. I lived a month in each home and was always careful to give to no wife more attention than to another. The wives went back and forth, visited with one another, did family sewing together and did church work in harmony. On Sunday my three wives and I were together in church. So careful was I not to show favor to one wife and thereby hurt the feelings of my other wives, that I never let any wife ride on the front seat with me on those drives to and from meeting. My children called their own mother 'Mother, but the other wives in the family 'Aunt.' There were family jarsonce in awhile, but they were no more numerous than in monogamist families.

Very few children who have grown up in a polygamist's home ever want to have a similar home. The Scandinavian Mormon women seemed to be better satisfied with plural wives than any other women in Utah who still have plural wives. I know of several

lived. Each wife has been a help and a cheer to me and a Christian mother to my children. It would be dishonor and shame to desert either now, and I wont do it. While I am glad we have ricken polygamy from our Church books, and hope it will never even be proposed again. I

fo'c'stle with a fire w'en it's cold an' a place to dry your clothes in a long spell of wet weather ain't much w'en you 'ave 'em, but they seems a lot w'en you ain't got 'em, an' few owners perwides even that much. Sailors is natural growlers an' the best way to 'andle 'em is to be fair, but at the same time keep 'em full of the idee that you're in charge an' hintend to remain so. "I onet see a good crew sp'iled by bein' made too much of about twenty years ago when I

sailed as A. B. on a v'yage from New York to 'Frisco in the ship Winslow, Capt'n John Davis. I j'ined 'er in the stream with the rest of the crew an' for three days we was 'ard at it bendin' sails, settin' up riggin' an' gettin' ready for sea. Our mate were a feller named 'Askell. an' it were plain from the first that he were driver. It were 'Get along there, you swab! Now, then, you Dutch swell 'ead, don't be all day with that watch tackle!' an' such, about every minute.

'E kep' the men on the jump all the time 'an cert'nly got a lot of work out of 'em an' for two days the capt'n, bein' busy ashore gettin' 'is clearance papers an' such, didn't pay much attention to 'im. Now it seems the capt'n 'ad been a purty lively man 'imself all 'is life, but 'ad been took with reeligen w'ile ashore from 'is last v'yage, an' like most men who 'as been used to bossin' things 'e jumped into 'is reeligen tust as 'a 'ad been used to jumpin' into everythin' else; with both feet 'ard an' fast in the mud an' 'is riggin' flyin' in the wind.

"On the third day 'e come aboard an' told the mate to get 'is 'awser ready for the tug wot would be alongside at 4 o'clock, an' w'ile we was gettin' it for'ard 'e stood lookin' on 'an listenin' to wot the mate was a savin' to the men. Some of the mate's remarks was not wery perlite an' all at onct the capt'n spoke up an' sez, 'Call 'all 'ands aft, Mr. 'Askell, I've a word to say to 'em.' "The mate 'e looked a bit surprised, but of

course give the order an' we all got aft an' stood about the main caps'in w'ile the old man stood in the for ard door of the cabin an' sez: 'Men, I've been a wery 'ard, wicked man all my days, none more so' (it are strange big idees of their own doin's reeligen gives some folks), 'but I've been brought to see the foolishness of my ways an' I hintend to do different. are my klee that a ship should be 'ome for the sailor an' that 'e should be spoke to respectful an' give a chance to learn of the plessed word of God. 'An',' says 'e, turnin' to the hofficers who stood out one side by themselves, 'it are my orders that no bad langwage be used on this ship, an' that the hofficers shall speak pleasant an' respectful to the men at all imes. All'ands will come aft at 8 bells in the mornin' an' we will 'ave prayers an' readin' of the Bible, an' on Sunday I will preach ye a sarmon. Now, I want all hofficers to understan' that there shall be no knockin' about of stan' that there shall be no knockin' about of the sailors an' that every man 'as to be called by 'is proper name an' nothin' else. That is all,' see 'e: 'turn to.'
"Well, sir, I don't know who was the most took aback, the sailors or the hoffleers. The fust mate looked at the second an' said a bad word to 'imself. The second mate scratched 'is 'ead an' looked at the bosun, who looked at 'im

see and a Cipristian mother to my children. It work all the content of the While might be been come and the content of the While and the content of the work of th

tion for the amateur athletes that are going over as to the height of and the number of hurdles in each event and the obstacles and number of same in the steeple chase, the kind of hammer that will be allowed in the throwing competition and other information that will be translated and published as soon as possible.

Remember This—

When an advertiser has something of real value to dispose of, he first goes to THE SUN'S advertising columns with it.—Ada.

Mathematical Remember This—Sun's advertising columns with it.—Ada.

Sun's advertising columns with it.—Ada.

**Legypt must be a great place for women, 'e went on. 'A feller onet read me a variable that went on. 'A feller onet read me a variable that king out of the 'ouse an' merried 'er 'imself.'

**Went on. 'A feller onet read me a variable that women, 'e went on. 'A feller onet read me a variable that women, 'e went on. 'A feller onet read me a variable that women, 'e went on. 'A feller onet read me a variable that women, 'e went on. 'A feller onet read me a variable that women, 'e went on. 'A feller onet read me a variable that king out of the 'ouse an' merried 'er 'imself.'

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***In the went on 'A feller onet read me a variable that the offered 'im 'erself no all 'erself.'

****In the Went on the 'ouse an' man all 'erself no al

waves it in the air, an' sez: "My gell, fust an' least, an' to 'ell with the rest of the world!"

"That's the kind of a man I likes to see.
W'en I was in Melbourne about a year ago a widder wot run a boardin' ouse there wanted

BOTH IN CONTINUOUS SERVICE FOR

"For 'eavens sake, Bill, don't tell us that there yarn again, sez Jim Anderson, we're only out two days an' I'm blamed if I don't

there yarn again, sez Jim Anderson, 'we're only out two daysan' I'm blamed if I don't know it by 'eart.

"Well, 'sez Jack Williams, a little sawed-off Englishman, I'm glad the old man 'as mentioned to that there mate that 'e must let up on callin' us names. I was a 'coilin' down of a brace last night an 'lookin' up aloft at the same time, tryin' to see if the buntlin' stop on the royal were busted, wen 'e comes along an 'sez." "Wot are you lookin' up in the air for, you fat 'eaded duff bag, do you think you're one of them bloomin' hastronermers? Keep your eye on your work!"

"The next time 'e sez anythin' like that to me I'm a goin' to 'ave it out with 'im,' sez 'e, swellin' like a balloon. I'll give 'im the laff.

"You'd best 'ave your laff fust, then, like the feller wot tried to throw the bull over the fence by 'is 'orns,' sez I.

"Well, sir, that crew wen we sailed from New York, was as lively an' able a crowd as ever walked, but by the time we 'ad been out a week they was the most good for nothin' set you ever see. It were not so much the reeligen itself as it fiere the interferin' of the old man with the hofilicers. An hofficer must 'andle the men under 'im 'mself an' it are only w'en 'e 'ave showed that he can't do it that capt'n should hinterfere. Let a crew once see that a capt'n ain't back of 'is mates an there's no doin' anythin' with 'em.

"It were surprisin' to me that our old man "It were surprisin' to me that our old man."

capt'n ain't back of 'is mates an there's no doin' anythin' with 'em.

'It were surprisin' to me that our old man should 'ave so little sense. No ship ever furnished better grub an' no crew ever 'ad a easier time; yet it were growl from mornin' till night. The old man were kept busy lookin' into the complaints they made. The bread were too fresh, the meat were too salt, the coffee were weak an' the water were stale. An' the hofficers were nearly crazy. I could see murder in the mate's eve w'en' e looked at the men.

"Starb'd main brace! 'e sings out. 'Come on there!' sez 'e to a couple of feliers wot was loafin' along be'ind, 'don't go to sleep walkin'!' walkin'!'
"The battle ain't to the swift or the race to

the strong, 'sez one." Them that is last shall be fust, 'sez the other.
"The old man was standing by and the mate

"The old man was standing by and the maic didn't dare to 'it' em but 'e was hangry enough to bust. 'This v'yage is just begun, 'sez 'e, 'but before we're through with it the old man 'il come to 'is senses an' then I'll show you a few moves. 'Things went on in this fashion until we was well round the 'Orn an' it gotso it were almost himpossible to get anything done. The hofficers were that disgusted that they only attended to the sailin' of the ship an let most everything else go. The decks, wot would ave been holystoned w'ite an' clean, was black an' dirty; the chafin' gear was 'anging from the riggin' in strings, an' altogether the shiplooked like a 'Geordie' brig.

"By this time the old man 'ad begun to get tired of it. The sarmons an' prayers went on just the same, but 'e 'adn't so much to say to the hofficers. 'Is remarks were more to the men; an' the night before Thanksgiving Day 'e sez to the mate: 'Mr. 'Askeli. I'm afraid I've made a mistake tryin' to do too much for the sailors; they ain't used to bein' treated so well an' don't onderstan' it.

"'" 'I'm sure you 'ave, sir,' sez the mate. 'Recligen are all right, but sailors need some one to make 'em step about.'

"Wall' sez the old man, 'to-morrow 's "The old man was standing by and the didn't dare to 'it'em but 'e was hangry enough to bust. This v'yage is just begun, 'sez 'e, 'but before we're through with it the old man 'll come to 'is senses an' then I'll show you

make em step about.

Well, sez the old man, 'to-morrow's
Thanksgivin' an' I don't wan't to say anythin'
to 'em until the day after, but then I'll 'ave to

to 'em until the day after, but then I'll 'ave to 'ave a talk with 'em.'
"The next day bein' an 'oliday we took it easy. The old man 'ad give the cook orders to 'ave an extra good dinner an' I never saw, before or since, such a fine feed in the fo'c'stle of a ship. There was soup, plum duff with raisins in it an' a bottle of beer an' 'alf a pumpkin ple for each man.

in it an a bottle of beer an all a pumpan pie for each man.

"You'd 'ave thought they would 'ave been well pleased, but no, that wa'n't their style. Some grumbled about this an some about that, but the most of 'em seemed angry about the pie. After dinner two of 'em come bowlin' along the lee side of the poop, an' I, bein' at the wheel, 'eard the 'ole thing. They goes up to the old man who was walkin' the deck an' one of 'em sez.'

the wheel, 'eard the 'ole thing. They goes up to the old man who was walkin' the deck an' one of 'em sez:

"The cook only give us arf a pie each, sir, an' the men sent us aft to say we should 'ave an' 'ole one, seein' it's Thanksgivin'.

"I never was in a ship w'ere they only give an arf a pie on an 'oliday,' sez the other.

"The old man looked at 'em most a minute without sayin' anything an' then 'is face begun to get red an'. I could see 'e was hangry.

"Look 'ere, sez 'e, in a voice that made 'em jump, 'Tve 'ad enough of your growlin' on this ship an' it's got tostep! Now, you hongrateful scrubs, you get for ard an' tell all 'ands to some aft. I'm a goin' to talk to 'em about pie.

"The men looked very much astonished, but they went for ard an' sent the crew aft an' the old man got on top of the cabin ad' give 'em a good dressin' down, w'ich they was needin'.

"I understan,' sez he, 'that you fellers ain't satisfied with the grub you've 'ad for dinner, an' I've called you aft to say that from this time on you'll be fed on the Gov'ment hallowance. I've done my best to please ye, an' all you've done is growl from mornin' till night.

"There ain't a man in this ship that ever see ple in a fo'c'stle in 'is life before, let alone beer,' sez 'e: 'an' yet you send aft to find fault. The trouble with you fellers is that you've been used too well; you've 'ad too much to eat an' too little to do, an' I'm goin' to try you on another tack awhile.

"From this time on you'll get no watch below."

cally destroyed all the peaches.

A few of the birds were noticed about the peach trees two weeks ago and an examination made plain the damage they were doing. They increased steadily in numbers until the farmers, in defence of their property, de-

They increased steadily in numbers until the farmers, in defence of their property, descended upon them with shot guns and slaughtered them by the hundreds. The visitors resemble in size and habits the common yellow bird. They are a little larger, about the size of a sparrow, and the male is dark brown in color with a reddish head and red on the tips of the wings. The females are brown. The male has a call like an oriole and the female birds twitter like swallows. They have been driven away.

The fruit growers are now bending their energies to fighting the forest tent caterpillars which have moved down in multitudes from the northern part of the State. It is too early yet to know fully the harm wrought by these pests, but reports from localities in the Hudson River Valley show that they have stripped the foliage from apple and peach trees and that the outlook is serious. Near the old Roardman place, just south of this city, there are thousands of these caterpillars just emerging from the webs which they have formed in wild cherry trees. A person driving in that locality several days ago counted forty caterpillar nests in one small lot. At Coxsackie the scourge has aroused the inhabitants to fight the foe with kerosene, using the stubs of old brooms to swab the trees with it.

The Geneva Agricultural Experiment Station advises spraying as the most effectual remedy, giving the leaves of the affected trees a thorough coating of Paris green, London purple, green arsenite or arsenite of lime when the young caterpillars are at work. Jarring is practicable with small trees. Give them a quick sharp blow with a padded mailet which will bring the caterpillars down in showers. To prevent their return and the coming of restless invaders from neighboring orchards of paper, not directly on the bark, and should be renewed when the caterpillars bridge them.

When an advertiser has something of real value to dispose of, he first goes to THE SUN'S advertising columns with it Rarely is he compelled to try further.

BOTH IN CONTINUOUS SERVICE FOR THIRTY-FIVE YEARS

They Are Derry of 52 Engine and Griffin of the Fireboat Havemeyer-Were Volunteer Firemen in the Old Days-Changes They

Have Seen-Both Men Are Active Still. The honor of the longest continuous active service in the New York Fire Department is shared by two men, Joseph H. Derry of Engine 52. Riverdale, and John H. Griffin of Engine Company 43, the company of the fireboat William P. Havemeyer at the foot of Ninety-ninth street. East River, both first-grade firemen, and both appointed to the force on the same day. Sept. 1865, the year in which the city's paid Fire Department was organized.

Before joining the paid Fire Department Fireman Derry belonged to the old volunteer lepartment being in that organization a member of Engine 14, which he joined Jan. 18, 1881. Cld Engine 14 was a double-decker, built by Agnew of Philadelphia. Its house was on the east side of Church street, just below Vesey, occupying a lot in the land now covered by the building containing the offices of the corporation of the parish of Trinity Church, at the end of St. Paul's churchyard. The engine had there three-story house, the entrance being on Church street. The second floor was used for meeting room and the top floor for a bunk room. In those days a fire company was likely to have three classes of members, serving the company in more or less different ways, but all with an equal pride in it and an equal zeal in its interests. There was one party made up of older men, also likely to be well-to-do, who had served out their time of active service in the company and were now exempt. Then there were the honorary members, who turned out when they felt like it, but were sure to put their hands in their pockets when the company needed funds, as it might for one purpose and another, even in a volunteer fire department A new engine, for instance, would be turned over to a company, finished in lead color; the company would have it painted to suit itself, There were various things for which mone might be required.

Then there was a class of active members who turned out from their shops or places of business in the daytime or from their homes at night at the sound of the bell; alarms being struck in those days on great bells which could be heard throughout their respective districts and a man liable to this active duty was subject to a fine if he did not respond to an alarm.

And then there were the bunkers, men who slept in the engine house, to be there and ready to get the machine out promptly at any minute of the night an alarm was sounded. The bunks ers were younger men, who worked in the neighborhood, who responded to alarms in the day time and who at the end of the day made the engine house their headquarters, waiting there for alarms and bunking in there at night. Many if not all, of the exempts and of the active mem bers of the company who did not sleep in the house were in their younger days bunkers. In his younger days Fireman Derry, an engineer by occupation and employed in the neighborhood, was a bunker on old Engine 14, as he was when the volunteer fire department went out. He had not yet had enough of being a fireman,

when the volunteer fire department went out. He had not yet had enough of being a fireman, and when the old department ceased to exist he joined the new, the paid department, being assigned to Engine 6, then, as it still is, lying in Cedar street.

Engine 6 occupied the house that had been occupied by Engine 20 of the old volunteer department. Before the volunteer department went out of existence there had been brought into use in it a considerable number of steam fire engines, which, however, with one exception, were drawn by men; the exception being a steam fire engine that was also a self-propelior, the driving gear being attached to the rear wheels which, jacked up when the engine was standing at work at a fire, served then as balance wheels. Engine 6, in the paid departpartment, had at the outset of its career a hand-drawn steam fire engine that had been used in the old department. There were, of course, not men enough in the smaller company of the new department—they used to have fifty men in a company in the old days to drag the machine and man the brakes—but they used to pay out rope and the men of old 20 Engine, in whose house the new 6 was now stationed, men living thereabouts, with the fireman feeling still strong within them, and naturally enough attracted to old 20's house, would rally onto new 6's ropes, and snake her along to the fire. But two or three months later, that is, in the latter part of '65, 6 Engine Company got a new steam fire engine and a pair of horses to draw it, and it wasn't very long after that before the last of 20's old men dropped away from their one

the set and set and art to find fault trouble with you felters is that you rebeen used too well; you've ad too much to eat an' too little tod, an I'm goin to try you on another tack awhile.

From land you'll move about the decks of this ship more lively than you 'ave been doin; an I'f I hear one of you hanswerin' back an hofficer disrespectful I'll put im i irons. Now, set for 'ard, sez e.

Tou never sea could addy selection that it was it very long after that before of this ship more lively than you 'ave been doin; an I'f I hear one of you hanswerin' back an hofficer disrespectful I'll put im i irons. Now, set for 'ard, sez e.

Tou never sea could addy selection that it was it very long after that before the live of the selection of the select

it in his actions. His general health has always been good. He is engineer of Engine 52 he has served in the department as enginer since 1860.

Fireman Griffin, before joining the paid Fire, Department, also belonged to the old volunteer force, having joined Engine 20. Cedar street, in November, 1863. He lived, and was employed as a cooper, in that neigh borhood and was a bunker on Engine 20, which at that time had a steam fire engine, drawn by hand. Fireman Griffin served on Engine 20 until the volunteer department went out of existence; and on joining the paid department he was assigned to Engine 10, subsequently, as now, at 8 Store street, but at that time located in Beaver street.

In the early part of its service 10 Engine Company used a piano hand engine that had belonged to the old department, young men of the neighborhood used to turn in and help the two officers and ten men of the new company to drag the old machine to fires. After about six months, however, Engine 10 got a new house at 8 Stone street and a new first class steam fire engine, and horses to draw it.

After eight years of service on Engine 10 Hook and Ladder 12, in West Twentieth street, serving in that company until 1876, when he was transferred to Hook and Ladder 1. Chambers and Centre, the familian firehouse at the northeast corner of the City Hall Park, being transferred thence in 1878 to Hook and Ladder 14. Chambers and Centre, the familian firehouse at the northeast corner of the City Hall Park, being transferred thence in 1878 to Hook and Ladder 14. Chambers and Centre, the familian firehouse at the northeast corner of the City Hall Park, being transferred thence in 1878 to Hook and Ladder 14. Chambers and Centre, the familian firehouse at the served two years, until 1880. In that year he was transferred to Hook and Ladder 14. Chambers and Centre, the familian firehouse at the served two years, until 1880. In that year he was transferred to Hook and Ladder 14. Chambers and Centre, the familian firehouse at the served two years, unt is still on regular active duty.

There are now in the department a number of men who were appointed a few days or weeks.